

A
COMPLAINT
AND
PETITION

OF

The whole Kingdome

OF

ENGLAND,

For satisfaction of Conscience,
and avoiding Rebellion.



Printed for W. Webb. 1643.



TO
THE HONOVABLE HOVSSES
OF PARLIAMENT.

WHereas your Petitioners having formerly contributed freely and liberally to the King and Parliament in conjunction, do now refuse further to contribute or pay, conceiving them in opposition; as by reason His Majesties Person was invaded in battell at *Keinton* (contrary to the many Declarations of taking up Armes for the safety of His Majesties Person) so in regard there is no expresse care of His Person and Honour in your late Ordinance, for the assessing the Twentieth part in *London*; nor in your Declaration for leavying of money in the Counties.

And whereas this their refusall is meerly out of Conscience, according to that information they have concerning the Divine Constitution of particular Kings in their severall Kingdomes, and of subjection to them both Active and Passive, and of the damnableness of Resisting, from

First, the Word of God: *Dan. 4. 17. & 25. 32.* where thrice in one Chapter it is said, That the Kingdomes be Gods, and he gives them to whom he will: 1 *Sam. 26. 9.* Who can stretch forth his hand against the Lords Anointed and be guiltlesse? And the same blessed spirit which calls *David* the Lords Anointed, *Psal. 89. 20.* doth call *Cyrus* a Heathen Prince the Lords Anointed also. *Esa. 45. 1. Rom. 13.* Let every soule be subject to the higher Powers, for there is no Power but of God; The powers that be are ordained of God: whosoever therefore resisteth the Power, resisteth the Ordinance of God, and they that resist shall receive to themselves damnation. Yea, we acknowledge in our Booke of Common Prayer, that King *CHARLES* is Gods Minister, and that he hath Gods Authority, and so fighting against him, we fight against God himselfe.

Secondly, M^r *Calvin* and other Protestants, their Exposition on *Rom. 13.* and 1 *Pet. 2.*

Thirdly, The Harmony of Reformed Churches concerning Magistracy.

Fourthly, The Doctrine of the Church of *England* in the Bookes of Homilies delivered, concerning civill obedience.

Fifthly, From the Lawes of the Land, which declare it to be Treason to leavy Warre against the King in this Kingdome, and to encounter in fight, and kill such as are assisting to the King, or come to helpe him, or to aid in those cases.

In the
reigne
of Q.
Eliz.
And the Action of the Earle of *Essex* was adjudged Treason, though he pretended nothing but removing evill Counsellors from the Queene. Now that which is evill in its owne nature cannot be the subject of any command, nor induce any obligation upon any man by any Authority whatsoever. Remonstrance, *May 19.* And we may not doe evill that good may come of it, *Rom. 3. 8.*

Sixthly, Also in regard of the late Protestation, relating to the said Doctrines, and to His Majestie respectively; which Protestation you have bound your selves to maintaine, and all those that doe any thing in pursuance of it.

You would at least be pleased in your present undertakings for Religion, and for the Law of the Land, and the Liberty and Property of the Subjects, to proceed in the way of Religion without violence to the Conscience, in a case that concernes no lesse then Salvation or Damnation: (As you professe your tenderesse of the conscience even in matters of indifferency.) And that first your Authentickall Divines (*Dr Burgesse, M Marshall, &c.*) may publish something for the resolving of Conscience in this way clearly out of the Word of God, and home to the Action at *Keinton*: taking notice also, That His Majestie tooke up Armes for the maintenance of the Lawes, concerning the publike worship of God, and for the Priviledges and freedome of Parliament, notoriously invaded by Brownists and Separatists; and that now He continues them also for the necessary defence of His Person, manifestly in danger since the battell at *Keinton*. To which (satisfying the Premises) your Petitioners (faire from contemptuousnesse and obstinacy against the cleare Word of God and Lawfull Authority) shall ingenuously condescend; and readily make payment of these severall Rates accordingly.

And pray for &c.

THE NECESSITY OF Christian Subjection.



ROM. 13. 5.

*Wherefore ye must needs be subject, not onely for
wrath, but also for conscience sake.*



ould men but meditate, or were they per-
swaded of the truth of the Prophet's
speech, (1 Sam. 15. 22, 23.) *Behold to obey
is better then Sacrifice, and to hearken
then the fat of Rams; for Rebellion is as the
sinne of Witchcraft, and stubbornnesse is as
Iniquity and Idolatry.* (Were they I say

perswaded of this truth) there would not be so little hear-
kening to the commands of Authority, nor so little obeying
what they heare; nor would men runne so fiercely into the
fearefull sin of Rebellion, onely to maintaine and iustifie their
owne sacrifice of fooles; which is indeed no other then their
foolish imaginations have devised, and their vaine thoughts
have set up as an Idoll to themselves. Or were wee not
fallen into those last and worst of times prophesied of by the

Eccl. 5. 11
Olympus
der. in 1600

His Maje-
sties large
Declarati-
on, p. 12.
13. 225.
256. 257.
6th.

Apostle (2 Tim. 3. 1. 5.) wherein men that make shew of godlinesse (yea many that make most shew of it) have onely a shew, but deny the power of it, being proud, cursed speakers, disobedient to parents: Proud indeed, when they dare exalt themselves against Gods Vicegerent; Cursed speakers, when they dare libell and slander Prince and Prelate; Disobedient to Parents, Naturall, Ecclesiasticall, and Politicall; were we not I say fallen into such times, I should not need to urge the Apostles inference, which the unseasonable finnes of these seasons make so seasonable: [Wherefore ye must needs be subject, &c.]

In which words, *Infero conclusionem Principaliter intentam, Aq. wherein, Concludit Paransin subjectionis ejusque necessitatem, Rol.* shewing that we must obey the Magistrate, not onely for feare of punishment, but much more because that (although the Magistrate hath no power over the conscience of man, yet seeing he is Gods Minister) he cannot be resisted by any good conscience, *Gen: Notes, ex Calv. & Bez. In quas potissimum urget causas, ob quas potestatibus necessariò obediendum, Marlor.* 1. First their power to cause feare of wrath. 2. Secondly our conscience to obey Gods ordinance; In respect of both which we must be subject not onely for wrath, but also for conscience sake:

Wherein I shall consider these 5 particulars.

1. The Illation, [Wherefore,]
2. The Duty, [Subject]
3. The Necessity, [must needs]
4. The persons obliged, [Ye]

5. The Reasons perswading, and those twofold:

1. From feare of wrath, although [not onely for wrath,]
2. For conscience, [But also for conscience sake.]

1. The Illation and inference in this word [Wherefore] being a conclusion, wherein *Quod initio praeceperat de praestanda Magistratibus obedientià, nunc per modum collectionis repetit, sed cum expositione. i. Calv.* It will be convenient for conceiving

Apoc.
Ly.
Calv.
Bez.
Marlor.
Apoc.

wing fully the Apostles meaning, and the force of his Arguments, and the drift of this conclusion, that we reflect backe as farre as the beginning of this Chapter; where (besides those two mentioned, *vers.* 4. Of 1. Terror to the ill, which I reserve to be handled under that of wrath. 2. And Reward to the good, which I reserve to that of conscience.) We shall finde foure Reasons premised to inforce this conclusion, [*Wherefore ye must need be subject, &c.*]

1. First, *On 38m lēnia n iud An Qū*, (v. 1.) for there is no power but of God. How much soever we may perhaps dislike them, and how ill soever they may sometimes use their power; As *Pilate* did his, in crucifying him whom he should have loosed, and loosing him whom he should have crucified; yet our Saviour himselfe acknowledgeth, that even this abused power was *Abolito* *Arbitrio*, given him from above; (*Joh. 19. 11.*) For misery comes not out of the dust, neither doth affliction spring out of the earth: (*Job. 3. 6.*) But as *Omne bonum desuper*, Every good gift is from above, (*1. Pet. 4. 10.*) so is there no evill in the City, and the Lord hath not done it, (*Amos 3. 6.*) (i.e.) *Malum poena*, no evill of punishment.

Per me Reges regnant, By me Kings raigne, is the generall ground of the Charter, both of good and evill Princes, and Nobles, and all the Judges of the earth, (*Prov. 8. 15, 16.*) He it is that raiseth unto *David* a righteous branch, a King who shall raigne and prosper, and execute judgement and justice upon the earth, in whose dayes the people shall be safe; And he it is that gives an evill King in his anger, and takes a good King away in his wrath; *Qui regnare facit hominem hypocritam propter peccata populi*, (*Job. 34. 20.*) vulg. So that whether they be good or evill, we must be subject, sithence there is no power but of God; *Mānā n dēquāzā lēpēdāzā*, lest we will be found fighters against God, whose power none is able to resist, whether it bee for protecting or for punishing; [*Wherefore we must needs be subject.*]

2. Secondly, they are not onely not without God, *n iud An Qū*, and so of him *permissivē*; but they are the ordinance of God himselfe, and so of him *positivē*, *ūm n dē tām ydāzā*,
 3. ordained.

Jo. 19. 20.
Math. 27.
 26.

August. de Civitat. Dei. l. 19. c. 21.

Jer. 39.
 5, 6.
Hos. 13. 11.

Act. 5. 39.

Chas.

ordained of God (*verf. 1.*) whereupon they worthily use in their stile, not onely *Permissione Divina*, or *Providentia Divina*, although those be good titles, taken in a good sense; (yet they imply some intermediate meanes betwixt God and those who beare them :) But Princes write *Dei Gratia*; for by the Grace of God (no favour of man) they are what they are; so that I may say of their government, as Saint Paul said of his

Gal. 1. 1. Apostleship, It is not of man, nor by man, but by Jesus Christ, and God the Father. For, *Cujus jussu homines nascuntur humani jussu & Reges constituuntur*; aptis his, *qui in illo tempore ab ipsis regnantur*. (*Iren. lib. 5. cap. 24.*) Which may be demonstratively evidenced, if we shall take a survey of the Series, and succession of Governours, from the first man that was placed upon the earth, whom we finde created with an intention to make him Gods Vicegerent; (*Gen. 1. 26.*) and at his very first setting foot upon the earth, actually invested with Monarchicall government: (*verf. 27, 28.*) That government being indeed the speciall forme, whereby he could resemble the Image of God who is in Heaven, as he made him upon Earth the sole unequalled Monarch, from whom alone *Quicquid est ab uno est, & est id quod est*; and therefore he is worthy to receive glory, and honour, and power, for of him, and for him, and through him are all things.

*Reet. de
jur. &
uno.
Apoc. 4.
11.
Rom. 11.
36.*

*Theophil.
1. 2.
Chrysost.
Hom. 24.
in 1 Cor.*

Nor was it his intention that he should onely governe the Beasts already created. But also he made him to be the Monarch, And confirmed his Authority *Jure naturali*, *Potestate patriâ*, over all mankind, which should be propagated after him; Who as the Angells and those of Heaven had their beginning from God by Creation, and therefore were subject to him; so all the Armies upon earth were to deduce their offspring from that one Adam by Generation, and so to owe to him subjection; whereas had not God intended to have Principality depend onely upon his owne institution, and not upon the subordinate Nobles, nor the multitudes popular election, It had beene as easie for him, to have Created a Company, a Colony, a Country, a Nation, a World of men upon earth, with his *one faciamus*, As it was, and as he did, so many Legions of Angels

gells in the Heavens; that so out of those choise Colonies
 themselves might have made choice of a commander. But
 he, who found *the Heavens* not free from mutiny, when he Apo. 12.
 produced a multitude of Inhabitants there, although all were
 his offspring, would not give the least colour to contention for
 superiority or equality, nor pretext of Disobedience against his
 Monarch upon earth, whilst he suffers no Subject to be set by
 him but such as owed the Subjection and duty of a Sonne in
 Descending from him; Thereby teaching all posterity, how
 the power of a Prince over his Subjects is, and ought to be
 acknowledged, as naturall, as the power of a Father is over his
 Sonne; yea and also thereby signifying, That as Naturally there
 can be but one Father of one Childe, So Politically there Theophil.
 should be but one Prince and Monarch of one People and Na- Chrysost.
 tion. whereupon God did not create two men (no nor Eve, but ubi sup.
 out of the rib of *Adam*) that so frō them all others should issue,
 and they might rule promiscuously, or that each of them should
 rule such as would make choice to be under his government,
 rather then under the others, (although perhaps propagated
 of the other) Nor that the mightiest Hunter, he, that could get Gen. 101.
 most, should governe most, as afterwards it fell out in the de- 9, 10.
 generating dayes of Nimrod. But he created onely one,
 thereby to intimate, How far Monarchicall government is to Dan. A-
 be preferred before any other, Aristocraticall, Democraticall, phors. p.
 Oligarchicall, or the like. This and this alone of man on earth, lit. p. 402.
 being an Idea or resemblance of Gods government in Heavens, 24.
 And we pray dayly, that his will may be done on earth, as it is
 in Heaven; And how can it be so, if we reject or resist that Marth. 6.
 forme of government? As also, thereby he implies, that all o- 10.
 ther formes of government are against the course of Nature,
 different from the patterne of Heaven, diverse from Divine in-
 stitution, and indeed Punishments rather then blest govern-
 ments, If they be compared with Monarchie; Which made
 the wisest of Kings affirme, that many Princes are imposed for
 the transgression of a Land, But that Realme onely induces
 long which is ruled by one man of understanding and know-
 ledge (*Prov. 18. 2.*) Which Doctrine seems to be squared to
 Gods.

Gods owne practice throughout all ages, whensoever he designed any governour over his people the Jewes (after they were taken notice of for his peculiar) although for a long time he retained the royall supreme Title of King to himselfe, (during which time, he oft times immediatly delivered his Regall mandates by Urim, Thummim, Visions, Oracles, Prophecies &c.) Yet he appointed one Supreme Vicegerent over them, and not many (for as for the *Sauhedrim* they were but as *Moses* or the High priests privie Counsell, Or as delegated Judges because of the multiplicity of businesses) One *Moses* and not many, witnesse *Moses* 40 yeares betwixt *Egypt* and *Canaan*, *Joshua* neere 60 yeares settling them in *Canaan*, after them *Judah*, after him *Othniell*, then *Ehud*, then *Shamgar*, then *Deborah*, then *Gideon*, then *Tolab*, then *Jair*, then *Jephthah*, then *Sampson*, But never above one at one time. And how lamentable the times were when there was not one Supreme, but the multitude tooke power into their owne hands; that hideous story of the licentious *Danites*, and theravished *Levites* wife, and the revenge of one upon another may serve to astonish all posterity, and affright them from affecting Anarchie; yea and when God, after that he had in mercy looked upon their misery, sent them new Judges, *Holy*, and *Samuel* successively, and they not therewith satisfied would have a King like other nations, he doth not set severall Kings over them, as *Joshua* found 31 over the Land at their entrance, but he appointed them only one King (*1. Sam. 8. 22.*) As being safest for his people, best resembling his government and most agreeable to his Ordinance; Wherefore we must needs be Subject to such forme of government, for it is the Ordinance of God.

Oh, how much therefore are those too blame who go about to alter this forme of government, and to introduce a new deformed device of their owne ambitious invention, wherein they are not agreed, whether they shall be stiled 1. The States of England, as some of their Preachers (forgetting the King in their prayers) have sycophantically phrased them; 2. Or whether they shall be entituled, The Perpetuall Senate,

nate, or Assessor of the Kingdom, as some have endeavour-
 ed to derive their stile, as the Impress of a Republick; 3. Or
 whether they shall be dignified with the Princely Attribute of
 Gentlemen of the Crowne of England (to which should be
 annexed the power of electing their King although heredita-
 ry) as some of themselves have ambitiously expressed their
 affection in assimilation to that of Poland; onely to the end
 that themselves might be sharers in Supremacy. A Govern-
 ment which admitting a Monarch whom yet they dare not
 deny, is neither Monarchie, Aristocracy, Democracy, nor
 Oligarchie; and Anarchie, I dare say, they would not have it
 intitled; A Government which if Aristotle himself were to sit
 in Council at their close Committers he could not yet resolve
 what to call it, a government never grounded on the Ordinance
 of God, nor practised in any established Common-weale. And
 what fearefull effects must necessarily follow it, Besides, that it
 is easie to conjecture when men leave the fountaines of the
 living waters, and take themselves to Cisterns of their owne
 digging. It may also be apparant to any indifferent understand-
 ing who reads or heares the story of *Hen. 3.* when there was
 an attempt of 24. Assessours and a trayterous appointing *Les*
Douze Piers, far short of this confused insolency, what Rob-
 beries, what Rapes, what Murthers, what Burglaries, what
 Extortions, what Exactions followed, (every one shrouding
 himselfe under that Assessor, which he followed, yea and eve-
 ry one of the Assessours after a little time, bandying himselfe
 against another, either for their owne faction, or favouring of
 their followers) is rather to be imagined then reported, yet
 those times too really felt it, and all must necessarily taste the
 like bitter fruit, who will plant and nurse the tree of popular
 faction.

And alas how foolish and fond of sitting (to use King *James* Upon the
 his Scottish Proverbe in another case) are those people which
 will be bewitched to follow these many-headed *Hydras*, be-
 fore the voice of the Lambe, and never consider that old Adage
Civis impletur unus sacculus, quam plures; hath there beene so
 much pains bestowed in vaine, if it be in vain, (As the Apostle
 speaks

Speed Hist.

p. 635. on

Mar. West-

monast.

Martin H.

3. p. 66, 67

70, 71, 73

74.

Math. 11. 24. speaks in another case) to bring this Kingdome from an Hierarchy to a Monarchie; that now one part of this Island should be turned from a Monarchie to a *Roman* Decemvirate, a *Venetian* Senate, a *Low-country* State, nay to a Government without a name, God forbid; *Vix unius fortior*, but a Kingdome divided cannot stand. I beseech you therefore brethren marke them diligently which cause divisions amongst you, and avoid them; (*Rom. 16. 17.*) for those who at first cause divisions, in Opinion, in Doctrine, and in Religion, will at the length attempt divisions in Government, in Policie, in Countries and Kingdomes. Let us in the feare of God consider with our selves, That if there be no power but of God, even the punishing and persecuting power; and if we must be subject even to that, lest we should fight against God, Oh how much more then where Kings are nursing fathers, ought we to shew our subjection with all readinesse and chearfulnesse? If Saint Paul inforce obedience to the Prince with so many forcible Arguments, when that Tyrant *Nero* (who devoured Christians like a Lyon) reigned and raged. Oh how should we urge and presse this point, when a *Constantine*, a Patron of the Church, and patterne of Piety is our President in religious exercises, as well as President over us with righteous government; for certainly, [*They that resist, resist the Ordinance of God*] which is the third reason whereupon our Apostle grounds this inference, *Wherefore ye must needs be subject*.

3. For as in his Church Christ gave some to be Apostles, some Ephes. 4. Prophets, some Evangelists, some Pastours and Teachers, for 11, 12. the gathering together of the Saints, and for the worke of the Ministry; so God in the Common-weale appointed some to 1. Pet. 2. be Kings *capitani*, most eminent and excellent above all other, some to be Governours under them *sympliciter* *et* *sub* *imperio* *addo*, sent by Commission from them: Amongst whom some are Nobles, some Judges, (*Prov. 8. 16.*) some Priests, (for those howsoever some conceive of them, were not incapable of government in the Common-weale) yea, some things there are 15. which could not be decided without them, (*Deut. 17. 8.* to Heb. 7. 21. 12.) some are Governours of Cities, (*Deut. 21. 3, 4*) some Rulers

Rulers of thousands, some of hundreds, some of tennes, (*Eccl.* 10. 21, 26.) and some live meere in subjection, as the inferior poore servants, &c. whom *Aristotle*, that *Lucius* of Nature affirmeth, Nature it selfe framed onely to that use; and every man is bound in conscience by the law of God to abide in that state wherein God hath placed him, and to be contented with his Vocation, Degree, and Calling, (*1 Cor.* 7. 30, 31, 32.) unlesse he will be as guilty of confusion in the body Politique, or Ecclesiasticall, as the members should be in the body naturall, if one should strive to usurpe anothers place; The foot the head, the eare the eye; and unlesse we will be as guilty in resisting the ordinance of God, as they should be of defor-
Palidus. 374.
1 Cor 14. 12, to 31.
 ming the Act of his Creation.

Submit your selves therefore to all manner of ordinance of man for the Lords sake, *Agg 70. 17.* Take that which is thine owne and goe thy way. If thou beest a Ruler, doe it with diligence; If an Officer, waite on thy office; If a Teacher, attend to teaching; If but a Servant, doe that without sloathfulness; (*Rom.* 12. 7, to 11.) If a Judge, be learned; (*Psal.* 2. 11.) yea, and upright too: (*Psal.* 58. 1.) If thou art to be judged, be obedient, or else thou must be cut off, both for thine owne sinne, and also for others example. Nor must thou be obedient onely when Superiours be good and courteous, but even when they are cruell and froward: Nor onely when they punish thee justly for ill doing, but even when thou sufferest wrongfully, yet must thou endure for conscience sake; (*1 Pet.* 2. 18, 19.) which the Apostle confirms by the example of our Saviour Christ, to. (*vers.* 25.) who when he suffered resisted not, no nor so much as threatned; (*vers.* 23.) although he could have had more then 12 Legions of Angels; (*Matth.* 26. 53.) teaching us, that wee must not resist Authority, although unjustly oppressing; (much lesse justly ruling although punishing.) 1. Neither offending it, (*Matth.* 17. 27.) 2. Nor defending our selves against it, (*Matth.* 26. 52.) what specious pretences soever we may make for it. For who might have pretended fairer in that kinde, then the Primitive Christians against Idolatrous Persecutors? yet they professe,
1 Pet. 2. 13 to 17.
Matth. 20. 14.
Deut. 17. 9 to 13.
 that

Ambros. that *Arma sunt preces & lachrymæ*; so that *nemo nostrum, quando apprehenditur, reluctatur; nec se adversus injustam violentiam vestram, quamvis nimiam, & copiosam noster sit populus, ulciscitur*. *Cyprian.* Who might have pretended more rightly the defence of himselfe, of his fellow Disciples, of his Master, yea of Religion, then Saint Peter? Yet heare our Saviours mandate, and his menace; His mandate, [*Put up thy sword into thy sheath;*] His menace, [*For all they which strike with the sword, shall perish by the sword.*] [*All*] whosoever, Clergy or Laity, strike against Authority, or without the licence of it, in what case soever, without exception of 1. *Defendendo*, or 2. Maintenance of a Covenant, or 3. Defence of Religion. And what manner of Christians those men are, who dare resist their rightfull, righteous, religious Sovereigne; Or what manner of Religion that is, which they pretend gives priviledge to such rebellious practices, I leave to every good Christian to consider: Onely give me leave to tell you, sure I am, it is not such as was knowne to Primitive Christians; It is not such as was allowed by our Saviour to his Apostles; nor is it such as the Apostles taught the people of their times; for they without any cloake, *Sub moderamine inculpata tutea*, (which indeed never can be by Armes, but onely by Lawes:) Howsoever Pontificians and Consistorians conspire; as *Buchanan* laboured to beguile his Nation, and some of our Countrey men have beguiled themselves, and Jesuites would have beguiled the whole world; and without any distinction of offensive and defensive disobedience, the Apostles taught the Church of God; *That he which resists, (be it how it will) resists the ordinance of God.*

His Majesty's Proclamation and Declaration, &c.

4. [*And he that resists purchaseth to himselfe damnation.*] which is the fourth reason to inforce this [*Wherefore, &c.*] and beares a threefold reading. 1. *Judicium*, Judgement: *Tremel.* 2. *Condemnationem*, Condemnation: *Beza & Tompson.* 3. *Damnationem*, Damnation: *Vulgar & Kings Bible.* All which are but the Graduations of the punishments, implied by the originall, *καταρα*; for not onely *Εν οὐρανῷ & ἐν τῇ γῇ*, (*Matth. 23. 21.*) they shall be in danger of the judgement of censure and condem-

condemnation of the censorious: Although this be a punishment which an ingenious spirit would willingly escape, which made David pray, (Psalm 39. 8.) Let me not be made a rebuke unto the foolish, whilst they censure, reprove, condemn my actions in their Assemblies, much more a man that is shot through the head with popularity, as His Majestie faith of the then revolted *Rolloc*, as indeed all factions persons in Church and Common-weale are, especially if they aspire by, or adhere to the popular faction; For such, like the Camelion, which turnes to all colours save white, lives onely by the aire, and delights rather in breath then other, *Ac si mallet colorem quam erudam*; so they who apply to popularity, and suit themselves to all company, saving the innocent, can live no longer (at least not with delight) then they sucke the breath of applause from the multitude. But behold, not onely those which sit in the gate (the Rulers) speake against such disobedient persons, but if they escape the songs of the Drunkards (who perhaps may whoop on their sides) yet shall very babes and sucklings chant their disloyalty, and the Vipers tongue shall slay them, (*Job. 20. 16.*) Thus an evill condemnation shall fall upon them, whereby their name shall rot, and their memoriall shall stinck, even *xpsm*, under the censure of those who are as censorious as themselves: Nor onely so, but *Εαυτω χριμα ληπονται*, They shall receive Judgement, and Condemnation: 1. Both Judgement before the Tribunall of men, where the sentence of guiltinesse shall proceed against them; and when sentence is given upon them, they shall be condemned, for such ungodly persons shall not be able to stand in Judgement, neither these sinners in the Congregation of the righteous. 2. And also they shall receive Condemnation from the Justice of God, who stands in the Congregation of Princes, (as to survey, so to assist) and is a Judge amongst the earthly Gods, yea even of those whom they sometimes cannot come by to judge according to their deservings; who when he shall arise (as he will arise) to judge the earth, he will recompence such wicked persons after their deservings; he will reprove them, and set before them, even in Order, the things that they have done: As first

their Pride, next their Covetousnesse to maintaine it, after that their Rebellion to declare it, then their Hypocrisie and counterfeiting Religion to vaile and defend it, and at the length he will bring Death hastily upon them, and they shall goe downe into Hell, fithence such wickednesse is in their dwellings and amongst them; and is not this a fearefull Judgement and Condemnation? so fearefull, as what can be conceived to be added? And yet behold, 3. *Karmarus*, *Rom.* 14. 23. *Karmarus*, the Judgement, Condemnation, yea, Damnation of an accusing conscience shall consummate their misery, even such as drave *Judas* to be his owne Executioner upon earth; *Math.* 27. 3. 4. 5. This shall doe continuall execution of Gods just judgement upon them in Hell, by that worme that never dies, and that fire which never shall be quenched, where their rebellious carcases shall be an abhorring to all flesh; wherefore for the escaping such fearefull 1. Judgement, 2. Condemnation, 3. Damnation here, and hereafter from God and man, *We must needs be subject.*

2. [*Subiect*] Which is the duty; That as the Devill overcome man by his disobedience to God, so man may returne to God and overcome the Devill, by obedience to man for the Lords sake. Christianity is a Schoole of Humility, and we must not look every one upon our own excellencies, but upon other mens; having the same minde in us, which was in Christ Jesus, in giving (not in taking) honour, preferring one before another, *tanisovris iavris*, humbling our selves as little children; As they submit to their Parents, so must we be subject to our Prince, for he is the Person to whom principally the Apostle presseth this subjection; as *Aquin.* *Dion.* *Carib.* *Bruno.* and *Glaud.* glosse it. The subjection to others being for his sake, as the subjection to him is for the Lords sake; which that we may performe aright, let us consider these three particulars:

1. *Qualibus*, To what manner of Princes we must be subject.
2. *In quibus*, In what things we must be subject.
3. *Quomodo*, How we must expresse our subjection.
4. *Qualibus*, To what manner of Princes we must be subject.

Jett. As the Apostle enjoyns Servants concerning obedience
 to their Masters, so say I to Subjects concerning their Sovereigns; Let as many as are under the yoke count their Governours worthy of all honour, (*Sive fideles, sive infideles*, whether they be gentle, or whether they be cruell) that the name of God and his Doctrine be not ill spoken of: 1. And if they be believing, let us not despise them because they are brethren, but rather doe service and be subject, because they are faithful and beloved, and partakers of the benefit, to wit redemption. 2. Or if they be unbelievers, let us not rebell, nor resist them; because although 1. *Quidam illorum dantur ad timorem & penam, & increpationem*, Some of them are sent meereley for a terrour and a punishment. 2. Yea, *Quidam ad illusionem & contumeliam, & superbiam*; Some of them set up themselves in pride, meereley to contemne, and scorne, and scoffe at their Subjects, as the persecuting Emperours did, when they exposed the Christians naked to fight with beasts and beastly Heathens. 3. Aswell as *Quidam ad correctionem & utilitatem Subjectorum, & conservationem Justitie*; For a fatherly reformation of offenders, a loving protection of the obedient, and the preservation of Justice for both: Yet we must consider and confesse, that *Ad utilitatem Gentilium terrenum Regnum posuitur est à Deo, non à Diabolo, qui nunquam omnino quietus est; Imo qui nec ipsas quidem gentes vult in tranquillo agere, ut timentes regnum humanum*; Earthly Kingdomes are erected by God, not by the Devill, who as he is never quiet himselfe, so would he not have the people live in peace; (as appears by his late practises) which government is the meanes to procure and preserve, preventing men from devouring those that are more righteous then themselves; And for being like the Hab. 1. fishes of the Sea, or the creeping things who have no Ruler 12. 14. over them; for, *Per legum positiones repercutiuntur multiplices gentilium injustitiam*; Kings and Princes by their Lawes restrain and bridle the fury and violence of our naturall corruptions; yea, and the worst of Princes is never worse then *Quomodo populi digni sunt Dei justo judicio in omnibus aequaliter superveniente*; Iren. l. 7. c. 24. such as the people have

1 Tim. 6.

1, 2.

12. 14.

have provoked God to set to afflict them, whose just judgement always interposeth it selfe in such weighty cases. Although sometimes we know it not, oftentimes we will not acknowledge it; which being so, may oblige every one of us to be subject to all powers, of all qualities, conditions, dispositions, tempers, religions, under whom the Lord hath placed us; *See 1. Nutrients, five 2. Hypocrites, five 3. Heretics, five 4. Tyrants*; Whether they be nourishing fathers, for whom we must praise God; or dissembling Hypocrites, or obstinate Heretikes, or bloody Tyrants, for all which we must pray to God: *Wharsoever Sanders, Allen, Stapleton, Parsons, Mariana, Boncherim, Santarellus, &c. on the Romish part: And Knoxe, Buchanan, Gilbey, Goodman, and Dancus, on the other extreame have formerly taught, Calderwood hath followed, and some too fiery spirits of late have seditiously and scandalously put in practice, of whom I may say in the*

12 Tim. 6. 3, 4, 5. Apollles language, If any man teach otherwise (then what I have affirmed) he consenteth not to the wholesome words of our Lord Jesus Christ, and to the Doctrine which is according to godlinesse; but is puffed up and knoweth nothing as he ought to know, but doateth about questions and strife of words, whereof commeth envy, strife, railings, evill surmisings, froward disputations of men of corrupt mindes, and destitute of the truth, which thinke that gaine is godlinesse, (howsoever they pretend godlinesse rather then gaine) from such separate thy selfe: For howsoever we must performe active obedience to such Princes onely so farre as lawfully we may, *Calv. Bez. Marlor. Roloc. Genov. usque ad aras*, so long, as

Scorpiac. *Cum Deo non comparabuntur*, they are not set in competition with God: *Tertul.* Yet we must performe passive obedience

Act. 4:19. and absolute subjection, suffering without resistance, being subject without rebellion, even if they should command the most unjust, superstitious, idolatrous, prophane, or irreligious things which can be imagined; yet I say we must not rebell, unlessse

Gloss. in. serm. we will renounce Christianity, but we must let this be, *Probatio subjectionis*, the touchstone of our subjection, even our patient and constant sufferings; For, *Qua passos Apostolos sci-*

Tertul. ubi sup.

non manifesta est Doctrina. The truth of this Doctrine is sealed
 by the Apostles sufferings, who endured of Heathen Princes, and
 for not renouncing Christianity; *Carceres, Vincula, Flagella,*
Saxa, Gladios, Imperium Judaeorum, Catus Nationum, & Tribu-
norum elogia, & Regum audistoria, & Proconsulum Tribuna-
lia, & Caesaris nomen interpretem non habent; Imprisonment,
 Bonds, Stripes, Stoning, Wounds, Violence of the Jewes,
 Conventing before the Gentiles, Questioning in the Courts of
 Tribunes; Examinations and Answers before Kings, Arraigne-
 ments at the Tribunalls of Proconsuls, yea and could not finde
 an Appeale to the Emperour, any protection for their inno-
 cency; yet they not onely submitted themselves, and possessed
 their owne soules with patience, but also taught all pious peo-
 ple so to doe; as here our Apostle makes it apparent, and (*Ti-*
mo 3. 1, 2.) presseth it to all posterity: Put them in remem-
 brance (for indeed we are too apt to forget) that they be sub-
 ject to the Principalities and Powers, and that they be obedi-
 ent, and ready to every good worke; that they speake evill of
 no man, (much lesse of Princes and Prelates, as some of late
 have done;) That they be no fighters, (much lesse Armed He-
 bels) but soft, lowly, gentle, shewing all meeknesse to all men,
 much more to Rulers; yea, and such effect did this Doctrine
 produce, that *Sanguis Martyrum semen Ecclesia;* Cypr. The
 bloud of the Martyrs was the seed of the Church: The bloud,
 not the sword; that were too Turkish. And however, *Circum*
majestatem Imperatoris infamemur, Tert. ad Scap. l. 2. They
 were slandered as disloyall to the Emperour; yet, *Nunquam*
Albiniani, vel Nigriani, vel Cassiani inveniri posuerunt Chri-
stiani; Never any *Albinian*, who being trusted betrayed the
 Government; Never any *Nigrian*, who made Religion the
 stalking-horse for Rebellion; Nor never any *Cassian* who as-
 faulted his Sovereigne by Assassination, could be found amongst
 the Christians: *Christianus nullus est hostis nimirum Imperato-*
ris, quem sciens a Deo suo constitui, necesse est ut & ipsum di-
ligat, & revereatur, & honoret, & salvum velit, cum toto Ro-
mano Imperio, quousque seculum stabit, tam diu enim stabit;
Colimus ergo Imperatorem, sic quomodo & nobis licet, & ipsi ex-
 pedis,

His Maje-
 sties De-
 claration
 ubi supra.

potit, ut hominem à Deo secundum, & quicquid est à Deo con-
secutum, & solo Deo minorem; For no true Christian can be an
 enemy to his King or Emperour, whom he knowes to be pla-
 ced over him by God, and therefore upon necessity must love
 him, reverence him, honour him, pray for him, and desire and
 indeavour his safety as the safety of the Kingdome; as being
 next to God, lesser onely then God, and endowd with the
 power which he hath from God, over all the men in his Do-
 minions. Hereupon was it that the Christians fought so many
 valiant battels, and obtained so many glorious victories, even
 for Heathen and persecuting Emperours, yea even for *Julian*
 the Apostata himselve; but never did they fight any Battell,
 pitched any Field, arraied any Army, armed any Legions, or so
 much as entred into consultation against their Emperour. And
 thus you see, *Qualibus*, to what manner of Princes we must
 be subject. And I thinke all will willingly conclude, *Si paren-*
dum est magistratui prophano, certe multo magis obedire oportet
Saucto, & Christiano; *Bz.* If Heathens were thus obeyed,
 much more should Christians; If persecuting, much more pi-
 ous Princes, such as our Gracious Sovereigne, whose clemency
 may challenge our love, aswell as his Power command our du-
 ty, whom God preserve, and prosper long over us in honour
 and felicity, and give us the grace and gratitude to be subject,
not onely for feare, but even for conscience sake. And so I come
 to consider

In Matt.
22, 21.

2. *In quibus?* In what things we must be Subject?
 Wherein the true stating of the Question is much differenced
 from the mistaken and mistaking Tenents of many of these
 times, who conceive and would beare the world in hand.

1. That they are bound no further to Subjection, then with
 a Rightly Regulated Conscience, they may performe Active
 Obedience to all their Superiours Edicts, and Commands.

2. That they are not bound to Active Obedience, where they
 have a doubting Conscience, although not fully informed by
 the right rule of Reason, or expresse authority of Gods word.

3. That the Supream Magistrate, must have expresse affir-
 mative warrant in the word of God for all his inventions, or
 else

else the Subject needs not obey them.

Whereas the truth is.

1. Concerning the first, That although Active Obedience binds onely in the Lord, yet absolute Subjection is due without any resistance for the Lords sake, *Aspeximus utique*, To his Ephef. 6. 1. manie Ordinances (1 Pet. 2. 13.) Even when man ordaines, not the Lord (1 Cor. 7. 12.) yet such a man as is ordained of the Lord and so presumed to ordaine according to the Lord, we may not in any wise resist.

2. And as concerning the second, Although when man is left to his owne liberty, The rule is to be observed, *Quod dubitas ne feceris*, because he that doubteth is condemned of his owne Conscience, yet when we are Commanded by Authority, Rom. 13. 13. and we onely doubt in our selves whether that be good and lawfull which is commanded, or not, The Rule of Saint Augustine must be observed *Si dubitas feceris*, If you onely doubt doe it, except you have expresse warrant out of Gods word, or the Analogie of faith, and undeniable necessary Consequence to the contrary; authority must turne the Scale of thy doubting conscience, and weigh downe thy judgement to Active Obedience, so that

3. The Magistrate is not bound to expresse Text for warrant of each of his particular edicts; It is sufficient that it is contained in his generall Commission *Dixi Dy estis*, I have said ye are Gods; (Psal. 82. 6.) and therefore have committed my delegated power to you, *Per me Reges Regnant*, By me Kings raigne (Pro: 8. 15.) And therefore by my authority may lay injunctions upon their Subjects, & they are obliged to Active Obedience, except they can produce a negative Act of Parliament out of the high Court of heaven; for Princes are not only instead of God by representation (Exod. 4. 16.) but they have the power of God over those to whom they have comission (Exod. 7. 1.) I have made thee *Pharaohs* God; yea & put case the Subject could produce a contradictory Command of God to that of his King, yet is not his passive obedience dispensed withall, nor any part of his absolute Subjection dissolved or cancelled, But we must needs be Subject, (at least by suffering

if not by doing) in all things, even against the Dictate of doubting, yea or a discerning Conscience.

3. But then in the next place it remaines to be resolved by what means, or in what manner this Subjection is to be expressed, which must be by these seaven means following; where there are not *Jura Regni* by mutuall consent of Prince and people to supersede them, or dispense with any of them.

1. First by praying for them (1 Tim: 2. 1. to 4.) I exhort therefore that first of all, Supplications, Prayers, Intercessions and giving of thanks, be made for all men, for Kings and all that are in authority, that we may lead a quiet and peaceable life in all godlinesse and honesty, for this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth. Where observe we must pray, 1. To the end that we may live godly and peaceably, when we did not live so before: 2. That they may come to the knowledge of the truth, when they knew it not before: 3. And that they may be saved, when they were not in that state before. None so bad then, to and for whom we are not to expresse our subjection by this duty

Ex Th. 3.
1: 2. Citat.

2. Secondly, we must speake no evill of them; (Exod. 22. 28.) Thou shalt not revile the Gods, nor curse the Ruler of thy people. Is it fit to say to a King, Thou art wicked; and to Princes, ye are ungodly? (Job. 34. 18.) No certainly, nothing lesse; and therefore follow the counsell of *Martialis*, who lived in the Primitive times, learned of the Apostles, and taught to succession, *A murmurations custodite corda vestra*; Keepe not onely your hands from mutiny, and your tongues from muttering, but even your hearts from repining.

3. Thirdly, we must not dispute their Commands; for where the word of a King is, there is power; and who may say unto him, what doest thou? (Eccles. 8. 4.) (i. e.) Not publicquely and illegally to raise opposition against him; onely we may privately informe our owne judgement, to prepare us peaceably either for active obedience, or for Martyrdom.

4. Fourthly, we must expresse our subjection by doing all their

their commands, which are not directly against God; resolving with the *Israelites*, All that thou commandest us we will do, and whithersoever thou sendest us we will goe; onely the Lord thy God be with thee. John. 16, 17.

5. Fifthly, we must expresse it by suffering all punishment patiently without any resistance; for those things which we dare not doe when they command them, because they appeare (not seeme) to be directly against God, (as hath beene before demonstrated;) imitating *S. Chrysostome*, (*Epist. ad Cyrillum*) *Cum à civitate fugarer dicebam intra meipsum, si quidem vult Regina me exulem agere, agat in exilium; Dominus est Terra & plenitudo ejus; & si vult secare, secet; idem passus est Isaias, &c. Et si substantiam auferre, auferat, nudus exivi ex utero matris meae, nudus etiam revertar*; If the Queene will have me goe into banishment, let her banish me; The earth is the Lords, and all that therein is. If she will have me sawen in sunder, I submit my selfe; *Isaias* suffered so before me. If she will confiscate my goods, I am contented; Naked came I out of my mothers wombe, and naked must I returne againe. Apo. 13. 10. Be- hold, this must be the patience of the Saints.

6. Sixthly, by supplying meanes, *Ad necessaria secundum statum sui conditionem*; *Lyr.* paying due tribute to our Princes; for this is the manner, *Quomodo velit te subjici potestatibus, reddere jubens cui Tributum Tributum; cui Veltigal, Veltigal, (i. e.) qua sunt Caesaris, Caesaris; & qua Dei Deo. Tertul.* Which tribute must be paid without limitation of the quantity before, or accompt of the disposing of it after payment, *Gloss. Ordinar.* If *Calvin* understand it aright, (which I dare not assure, nor will I dispute) for, *Neque nostrum est vel Principibus prescribere, quantum in res singulas impendant, vel eos ad cal- culum vocare*: We have no power to prescribe to Princes what they shall expend upon occasions, nor to call them to accompt for their employment of what is expended, which I conceive to be intended where there are not *Pacta inter Principem & Populum*; nor fundamentall Lawes of the Land to the contrary.

7. Seaventhly, we must expresse our subjection by guard-
C 3. ing

2 Sam. 8. ing of the Princes person, fighting for him upon occasion, and
 11, 12. sparing him from going out with us to battell, lest he should
 Et 10. 26. quench the light of *Israel*, (2 Sam. 21. 17.) And what kind of
 2 Sam. 2. experiences those men have, who can let their liege Lord goe
 2 Sam. 11. to battell without them, (they being required) or who can
 11. leave him in his Tents in the field, when they returne to their
 owne houses, I leave both to men experienced in the Word,
 and practised in the Sword to consider: And so proceed

3. To the third part of my Text, which is the necessity of
 this duty of subjection, implied in these words [*must needs*].
 Must is for the King, and so it is indeed; and so is this: And
 therefore implies a double duty by these two words [*must*]
 Math. 23. and [*needs*] termes of double necessity; *Dominus opus habet*,
 3. Our Lord the King, the Lord of us and all we have hath need,
 and who will not then let all goe presently? He must have it:
 Luke 10. The supporting of His State is that *Unum necessarium* for our
 42. safeties, and the safety of the whole Kingdome; and therefore
 the Apostle doth not onely say, 1. It is convenient that we be
 subject (*i. e.*) for ornament sake. 2. Or it is fit that wee be
 subject (*i. e.*) for order sake. 3. Or it is profitable that we be
 subject (*i. e.*) for providence and discretion sake. 4. Or it is
 contenting that we may be subject (*i. e.*) for peace and quiet
 sake. 5. But *Aræyan*, It is necessary *Obligaciones juris & prop-*
ter vim coactivam superiorū, viz. quia tenemini & potestis ad
hoc compelli ad profitendam veram subjectionem. [*We must needs*
be subject] for absolute necessity sake; *Necessitate salutis, Aq.*
 even for the necessity of our salvation in Heaven, and of our
 safety upon earth. What is it but subjection which continues
 the blessed Harmony in Heaven amongst the Angels? What
 is it but Rebellion which bred that confusion in Hell amongst
 the damned spirits? What is it but subjection which can con-
 tinue Peace, Plenty, Piety, Order, and Unanimity amongst
 men upon earth. Whereas Rebellion brings forth Warre,
 Waste, Wickednesse, Confusion, Desolation, and Destruction;
 wherefore for avoiding these, and preserving those, *We must*
needs be subject. And so I come

Dion:
 Carthi

4. To the persons obliged, which is the fourth thing pro-
 posed

posed in my Text, in this word [*Ye*] *Kai hoi ei na, y panti*
y' Ammōi, Theoph. And so Saint *Chrysostome* before
Δεινός ἐστι πᾶν τὸ ἐν διατάξει, y' ἱερὸν, y' κοινόν, ὅτι τὸ
τοῖς λόγοις. With whom consent *Theodoras* and *Oecumenius*
amongst the *Greekes*, and *Greg. Mag.* and *S. Bernard* and
the *Latines*, expresse themselves both in opinion and phrase
the selfe same purpose; we the Clergy, ye the Laity, we the
Priests, ye the People; or ye the mighty Peeres, we the many
multitude. 1. For neither are Peeres excepted and reserved *Calv. 1. 1. 30.*
like the *Lacedemonian* Ephori, *Roman* Tribunes, or *Athenian*
Demarchi, to restrain the insolencies or exorbitances of Prin-
ces oppressions. 2. Nor are the Priests exempted like the *Ro-*
man Hierarchie, to be insolent and exorbitant in the Common-
weale. 3. Nor are the People priviledged (as is pretended
by some Schismaticall *Demagogi*) to carry all by force of their
collective body; But we and ye, 1. Peeres, 2. Priests, 3. Peo-
ple, must all needs be subject: And that:

5. [*Not onely for feare, but even for conscience sake.*] which
is the last member proposed for prosecution. [*Not onely for*
feare] And yet we must be subject for feare too, which, *Cou-*
git vel invitos, Marlorat. Compells those that have no con-
science; *Imo & possunt potestates etiam sine causa ivasci, Hieron.* *Theophy-*
And yet we must feare and be subject too (though they op-
presse our tender conscience) for feare of punishment from
God, and from the Prince.

1. From God, who will not suffer his Ordinance to be con-
temned; *Non enim privati est hominis abrogare imperium eo-*
quem Dominus cum potestate nobis praecepit. Calv.

2. From the Prince; for, *Ultionem reposcere possunt magi-*
stratus ob dignitatis suae contemptum. Idem. They may justly
avenge the contempt of their Authority. 1. Either by their
Lawes, by which *In legum transgressores & inobedientes seve-*
riter animadvertunt: Marlorat. Or else by Armes; for, *Por-*
tat gladium, He beares the sword, (vers. 4.) And if He draw
it against Schismaticks, Hereticks, or Rebellious persons, *Ma-*
gistratus iuste punit gladio, Aug. They must not cast off feare, *Lib. 1. 6.*
and incourage themselves and their company against His com-
mands, *Parmen.*

as if resisting for the cause of God (as they pretend) were to be accounted Martyrs; for they are no more capable of Martyrdome, dying in contempt of lawfull Magistrates, than the Idoll Priests, or the Devils themselves were by the overthrow of their Temples, or ceasing of their Oracles, by the Incarnation of our Saviours; or by the command of the Emperour, converted to Christianity: *Aug. ubi supra.* But on the contrary it may be verified, that they who under the royall command of a rightfull King, obediently, conscionably, zealously, and courageously fight against a Schismaticall, or Hereticall Rebellious people, (who make Religion the pretext for Rebellion) if they die, they die Martyrs; if they live, they live Confessors: and therefore we must feare even the Princes sword. That I may not insilt upon losse of favour, friends, honour, credit, and the like; Although a wise man will consider even in this, that the indignation of a King is as the roaring of a Lion; and if this Lion roare, who can but be afraid? for *Amos 3. 8.* he that provoketh him to anger, sinnes against his owne soule; and what then shall become of his body? Or if any be so foolhardy as not to feare, yet must he be subject neverthelesse, *Not onely for feare,*

[But even for conscience sake.] *Non solum, quia resistere potentioribus & armatis impune non liceret, quemadmodum tolerari solent injuria qua propulsari nequeunt; Sed sponte docet obeundam hanc submissionem, ad quam verbo Dei obstringitur conscientia: Calv.* Not onely because they are armed and can over-master us, for so men suffer injuries from private men, because they cannot withstand them: but the Apostle teacheth, that a Christian is bound to subjection to his Sovereigne by the Word of God; and the tye of conscience more firme and close, then by a Souldiers Belt, or Jaylors Bolts and Manacles: So that, *Etiam si certo constaret nos manu illorum (aliqui valde longae) posse effugere; Alarlorat.* Although we were assured that we could escape their reach, or oppose their power: Yea, *Etiam si exarmatus esset magistratus quem impune lacerare, & contemnere liceret, nihilo magis id tentandum quam si panem statim imminere cerneremus.* Although the Magistrate had

*Ambr.
Thom.
last.*

Calv.

had neither Arms nor Amies, so that men might provide
 contemne his power in respect of punishment, yet men
 not presume to neglect him any more, then if we did see
 and Amies, Racks and Gibbets, and all Engines for execution
 prepared before us; *Quia omnes subiciamini Principi*
polluta est conscientia vestra obviando divina ordinationi. Because
 unless we be absolutely subject to our Prince, (pre-
 tend what purity we will) our conscience is defiled, and every
 step we march against him, we set our selves in battell array a-
 gainst the Ordinance of God: And indeed I cannot but won-
 der what hard hearts and cauterized consciences those men
 have, who doe not presently smite themselves, and their hearts
 die within them like *Nabals*, when they finde themselves guilt-
 ty of subtracting subjection from their Prince, (a greater in-
 gratitude then which cannot be excogitated, and ingratitude is
 one of the greatest sinnes;) for Subjects are obliged,

1 Sam. 29.

37.

1. By the rule of right Reason, to obey him, without
 whom we cannot be safe; but without the King the Com-
 mon-weale cannot be safe, no more then a ship without a Pi-
 lot in a stormy Ocean; and therefore by the rule of right rea-
 son we must obey him.

2. By naturall equity, which bindes to doe good to them
 which doe good to us, but Kings and Princes doe good to us;
 for by their meanes we obtaine great quietnesse, and by their
 providence many worthy things are done to our Nation: By
 them we receive honour, enjoy riches, peace, plenty, and free-
 ly professe and practice piety; and therefore even for naturall
 equity, *We must needs be subject*, which is the least good we
 can doe to them.

Act. 24. 26.

3. By morall civility we are bound to be subject to him who
 protects us; But Kings and Princes protect us from evill doers,
 who would violently take away our lives, insolently usurpe
 our lands, prodigally mispend our goods, lasciviously deflowre
 and ravish our wives, & mercilessly slave our children; yea, they
 are the Protectors and Defenders of our faith, and therefore we
 are bound at least not to rebell, sithence all these mischiefs
 have

D

...are, and will be the effects of such disobediences
which, *Good Lord deliver us*
By Christian Religion and conscience, which enjoynes,
we must not resist the Ordinance of God; but Kings and
...are the Ordinance of God, and therefore we must not
...them. *vers. 1, 2.*

And doe 1 Right reason, 2 Naturall equity, 3 Morall civi-
lity, 4 Christian Religion and conscience oblige us to subje-
ction? Oh then take heed, and never trust any (though never
so faire professors) who pretend conscience to countenance
disobedience, at least to cast off subjection, as it is hard to dis-
obey and not to rebell. Yet such alwayes have bene the faire
pretences of the fowlest practices. Thus the colour of the com-
mon good to free the people from Subsidies, Taxes, and Op-
pressions (which then seemed by their Governours to lie upon
them) led the people of the *Jewes*, yea and some *Romanes* too,
to follow *Thoudas*, *Judas* of *Galile*, *Catiline*, and their com-
panions. Thus the Rebels of elder times in this Island christ-
ened their Insurrections, the Army of God and the holy Church,
making Religion the Patronesse of their impiety. Thus *Jack*
Straw, *Jack Cade*, *Wat Tyler*, *Fryer Ball*, alias *Wall*, and such
others, made 1 The oppression of the Commons, 2 The in-
solency of the Nobility, 3 The covetousnesse of the Priests,
and the inequality of men of equall merit, the vaile of all their
violence and villany. Thus the Rebellions in the *North*, *Lin-*
colnshire, and *Norfolke*, were raised under pretence of 1 Refor-
ming Religion, 2 Freedome of Conscience, and 3 Bettering
the Common-weale; yea, and they are alwaies masked under
the vizard of, 1 *Pro Lege*, 2 *Pro Grege*, 3 *Pro Rege*; whereas
indeed they are against the King, breake the Lawes, and make
spoile of the People, as *Josephus* relates the story of the Rebel-
lions *Jewes*; pretending onely against *Florus* harsh, unjust, and
cruell usage, and not against the *Romanes*: But as King *Agrip-*
pa clears it by his Remonstrance, They did but onely say so;
for their actions were such as worse could not have bene
done by the greatest Enemies of the *Roman* Empire, for they
sacked the Townes, robbed the Treasuries, burnt the Houses,
wasted

Joseph. An-
tiq. Judaic.
l. 18. c. 1.
et l. 20.
c. 6.

Salust con-
jurat Ca-
tilon.
Speed.

Hollinshed
Rich. 2. p.
429.
Grafton
p. 330, 331

L. 2. de
Bello Ju-
daic. c. 16.

Naucler.

walled the Fields; neither were they the Townes, the Temples, the Houses, the Fields of *Pharisees*, but of the *Roman Empire*. I will not make Application, but subince these things ever beene so, I will onely conclude with *Solemons* Admonition: *My sonne, feare God and the King; and meddle not with them that are seditiuous; for suddenly shall their destruction come, and who knoweth the ruine of them?* Yet certaine it is that they shall be, and perhaps when themselves least suspected, suddenly as with the Arrow of Lightning shot from the Bow of God, which may serve as a Corollary to our Apostles premises to inforce this conclusion, [*Wherefore ye must needs be subject, not onely for wrath, but even for conscience sake.*] Which God grant us all grace to be, for *Iesus Christs* sake, the Patterne and Patron of perfect obedience; to whom with the Father and the Holy Ghost, be all honour, glory, power, might, majestie, and dominion, from this time forth for evermore.

Amen.

FINIS.

ERRATA.

Page 2. lin. ult. *Margins* for *Recall*, reade *Roller*. pag. 4. lin. 12. for *regard* sur, reade *regantur*. pag. 16. lin. ult. for *inventions*, reade *injunctions*. pag. 20. lin. 15. after these words [*He must have it*] *add*, in case of true absolution, imminent necessity, to save our selves and the publique, according to the Lawes of the Land. pag. 22. lin. 2 & 3. for *ye*, reade *us* in all three places.